ARAMBE FLAME

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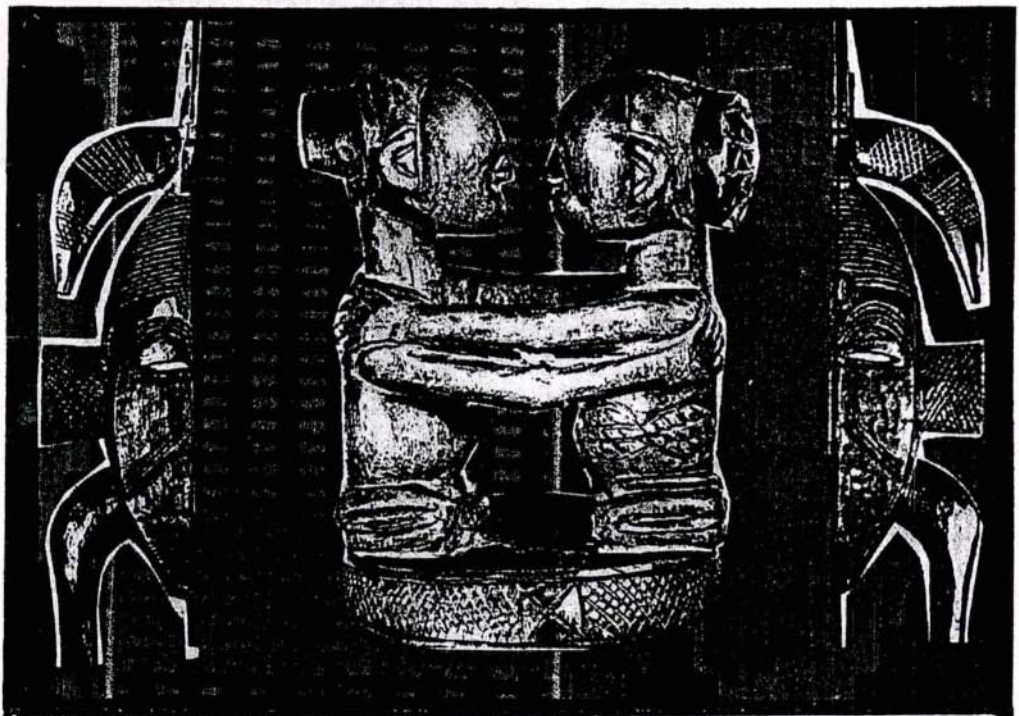

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Albert Rucker Killing & a Clash of Mentalities

May the spirit of Albert Rucker be at peace in the realm of our ancestors. This young African was killed by police in Omaha on September 11th. According to press reports, he was driving a suspected stolen vehicle and was being pursued by cops and, at some point, he got out of the vehicle and engaged in a shoot-out. Supposedly, while hiding behind some bushes, Rucker shot Jason Pratt of the Omaha Police Department and was, in turn, shot by another cop. While Rucker was pronounced dead within a matter of hours of the incident, Pratt wasn't pronounced dead until almost a week later.

In the aftermath of this, more than $70,000 has been raised for the deceased cop's wife and children, in addition to a pension from the police department and a compensation package from the feds worth around $200,000. While Omaha news media have spent considerable air time milking the death of Pratt for every possible drop--promoting fund-raisers, doing profiles on the deceased cop and his wife and children, etc., little has been said about the children Rucker left behind and their present and future needs. And for the most part, what we've heard from the media about Albert Rucker has been limited to the assertion that he fatally shot Jason Pratt and that he supposedly had a long rap sheet.

Against this backdrop, an African preacher, William Barlowe, donated a check for $100 to the Pratt family and did so in the name of Albert Rucker's children. Tariq Al-Amin, an African member of the Omaha Police Department and host of a cable t.v. program, "Protecting the Village," did a commentary regarding the Barlowe donation on his September 23rd. show. In it, he showed a straight razor and said that it would be his gift to the young children of Albert Rucker and that, when they were old enough, they could cut Barlowe's throat for making the donation in their name. Tariq was not only speaking in reference to the donation but in regards public statements by Barlowe, in essence, offering to Omaha's European community an apology from the African population for the killing of the European cop, Jason Pratt.

Tariq stated that African people need to kill the Uncle Tom mentality in our community. It was obvious to anyone with at least a minimum of sense that Tariq, a **cop**, was not literally, calling upon the Rucker children to cut William Barlowe's throat. He was, clearly enough, using strong language and a sharp visual aid, to make the point that some of us are licking boots and kissing butts and that this type of behavior needs to end. The Europeans' news media used in isolation what they saw as the most provocative portion(s) of Tariq's remarks in order to go after a disobedient African. Europeans who run institutions such as news media, police departments, etc. expect "their" Africans to be obedient and loyal. Tariq is neither and has made it plain, in this current controversy and many times in the past, that he is an **African** first and then a cop.

One of many questions that is raised by Tariq's showing of the straight razor and his accompanying remarks is why he found it important and necessary to indict Barlowe in such a fashion.

Three possible reasons immediately come to mind. First, Barlowe acted on his own in making the donation "on behalf of" the Rucker children, who are too young to even know what a donation is. Second, the Rucker children, not having the benefit of government- and business-sponsored city-wide fund-raisers and news media promotions of these, are in much greater need of this $100 than the children of Pratt. And, third, Barlowe's donation, in the context of his apology "on behalf of" the rest of us, suggests a presumption on his part that police department and press accounts of events leading to the deaths of Albert Rucker and Jason Pratt are correct and that Rucker's survivors owe a debt for their father's "guilt."

But there are some other and deeper dynamics operating here. Tariq Al-Amin's indictment of Barlowe represents what we might call a "clash of mentalities." The words and deeds of Brother Al-Amin, over the course of the past several years, have been consistently representative of an African nationalist mentality. Tariq has demonstrated that he sees himself as part of a nation of African people --not a nation in a geographical sense but in an ideological sense of us being one people, with political, economic,

and other basic and vital interests in common.

William Barlowe, being not nearly as outspoken as Tariq, hasn't as much of a public record by which we can make an assessment of where he is ideologically. But based on his words and deeds in this present case, as well as his words and deeds, and absence of such, in response to previous incidents affecting the African community, we would probably not be walking out on a limb too far in identifying Barlowe's mentality as being one of "melting-pot subservience." Like a lot of other Africans in this society, Barlowe probably believes in the mythology of the U.S. as a social melting pot. And though he probably recognizes the existence of inequalities and injustices based on color, economic circumstances, and so forth, it is more than likely the case that he sees himself and other African people as merely brown-skin "white" people, having the same basic interests.

If, in fact, William Barlowe is of this melting-pot subservience mentality, he sees European rule in the U.S. as legitimate and its institutions as forces we owe loyalty to. He is quoted in the OMAHA WORLD HERALD as saying that Tariq is "an embarrassment to himself and the police force." The police force in Omaha is, of course, run and dominated by Europeans. It is an institution by which European control is maintained and the will of the European-supremacist ("racist") system is imposed on the African population. It is **not** merely an agency of some "color-blind" law enforcement. But an African of the melting-pot subservience mentality sees the Europeans' police department as his, in the sense that he identifies with it and is subservient to its authority. Remember. Barlowe did not say that Al-Amin is an embarrassment to himself and to the African community, but to the police department. This may have been a ploy by the preacher to gain an ally against Al-Amin's "threat" by shifting the role of aggrieved party from himself to the police department. If he could get the idea out in public that Al-Amin's comments made the department look bad, then the department would have more incentive for going after Al-Amin.

Barlowe's characterization of Al-Amin as an embarrassment to the police department may or may not have been a ploy. It might have also, or instead, been an expression of the preacher's seeing Al-Amin as getting out of line, insofar as the authority of the police administration is concerned, and taking on that administration's probably resentment as his own. Afterall, as a Christian preacher, he is an instrument of one of the most powerful and effective institutions of European-supremacist **POSSESSION** of the African mind. If an African, or any other person, visualizes his God as a European and/or accepts a primarily European-constructed concept of divinity, flesh-and-blood European authority figures(such as police chiefs) become his or her gods on earth.

Like William Barlowe, Tariq Al-Amin is an instrument of a powerful European-supremacist institution. But he has an African nationalist mentality, not a melting-pot subservience one. The European police chief is not his god on earth, and the European-supremacist agenda, which the police department protects and serves, is not **his** agenda. It is the **African community** that Tariq is committed to serve and protect, even when that community must be protected from the police or from the antics of Africans who worship false gods.

-Editor

FROM OTHER SOURCES

Our Enslaved Ancestors Returned to Burial Ground in N.Y.

"In 1991 when the General Services Administration began preliminary work on a $276 million, 34-story federal office tower in Lower Manhattan, workers discovered an 18th century cemetary believed to hold as many as 20,000 bodies of African slaves. Once the remains were discovered, it took the protests of black activists to stop the bulldozers and allow researchers to catalogue the remains.

"Many of the unearthed Blacks were slaves whose parents were brought from Africa to work in the New York area...

"Activists, fearing a team of White, GSA-employed researchers would be insensitive to the historical significance of the newly named African Burial Ground, demanded that a team of African Americans be chosen to study the remains. A team of scientists from Howard University, led by Dr. Michael Blakey, was chosen. Scientists there would also examine over 1.5 million artifacts of everyday life, from pottery and glassware to children's toys and tools, which had been recovered from the site...

"By the end of a decade, more than $20 million had been spent on the studies yet no progress had been made toward the original goal, a reburial...

"Last week the studies at Howard were completed, and Dr. Blakey's team finished an 800-page report on their findings. Among their conclusions: about half of the remains were children. They estimate in the 1700s, when blacks made up as much as one-fifth of the city's population, more than half died at birth or in the first few years of life.

"The Schomburg Center for Research in Black Culture organized a special re-interment(reburial) tribute entitled Rites of Ancestral Return. An entourage carried the remains from Howard University in Washington, D.C., through Baltimore, Md., Philadelphia, Penn., and Newark, N.J., before returning them to the African Burial Ground in New York City...

"Historian Charles Blockson is negotiating with the U.S.

Park Service to get a monument built to all enslaved Africans in the new Liberty Bell Pavilion in Philadelphia...

"In Newark, the caskets were sent off solemnly over the water after they had been anointed with oils and saluted with traditional hymns and chants...

"...on Friday Oct. 3, hundreds gathered at the foot of Wall Street, once the site of a slave market, to mark the ceremonial return of caskets and urns containing the remains of the 419 Africans. People carried red, black and green flags, and the drummers wore traditional kente cloth. The Boys and Girls Choir of Harlem sang and prayers were said for the men, women and children as the procession of four caskets in horsedrawn hearses made its way to the African Burial Ground.

"City Councilman Charles Barron, Maya Angelou, Felicia Rashad, Cicely Tyson, Delroy Lindo and Avery Brooks were among those who addressed the crowd...

"Saturday morning, Oct. 4, 419 small mahogany coffins, hand-carved in Ghana, containing the skeletal remains of free and enslaved Africans, waited for the crypt in a temperature-controlled room in Lower Manhattan..."

-from "African Slaves Re-buried Ceremonially After Burial Ground Accidentally Discovered Near Wall Street," pages 1, 10, 11, Oct. 8 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Human Rights Group in Georgia Files Suit on Inadequate Legal Representation for Poor Defendants

"A recent lawsuit filed by the Atlanta based Southern Center for Human Rights(SCHR) maintains that poor people charged with crimes in Georgia's Cordele Judicial District do not receive adequate legal representation from the lawyers appointed to represent them. The suit, filed in Superior Court in Crisp County, demands that the Judicial District revamp its indigent defense system so that criminal defendants receive legal representation consistent with U.S. and Georgia state standards. 'Criminal defendants too

poor to hire their own lawyers in Cordele, Vienna, Fitzgerald, and Abbeville are forced to have lawyers appointed to represent them who are either incompetent and uncaring or who have an overwhelming indigent caseload', stated John Cole Vodica of the Americus, Georgia based Prison and Jail Project(P & JP) and SCHR investigated hundreds of cases where defendants languished in jail for months without seeing their appointed lawyer, were encouraged to plead guilty to crimes they denied having committed, were made to speak with the district attorney's office before being appointed a lawyer and were sentenced to prison with[out] having been informed of their constitutional rights."

-from "Southern News Briefs," page 2, Sept. JUSTICE SPEAKS (Raleigh, N.C.)

African Preachers Develop Cooperative Financing Strategy

"...the Collective Banking Group(CBG) [was] founded by Pastor Jonathan Weaver, Greater Mt. Nebo AME Church, Upper Marlboro, Maryland, and several other ministers a few years ago...

"[they] were...fed up with being mistreated and discriminated against by the very banks in which their churches deposited millions of dollars annually. The ministers decided they would work together to change their relationship with banking institutions...

"After assessing the situation,...Weaver decided to take a stand...He was tired of going hat-in-hand to bank officers and being treated unfairly...

"Weaver's actions led to the formation of the CBG in 1996. Today the group comprises some 260 churches representing more than 300,000 members who, when they go to the bank to do business, now get first-class treatment and fair consideration for their loan requests...

"The Collective Banking Group has been the catalyst for hundreds of business, mortgage and personal loans for CBG members since its inception. It has taken a pass on the banquet sponsorships, the small donations and the condescen-

ding programs developed and promoted by various banks.

"CBG has taken control of its future by sending the word out to area banks that inequity and discrimination will not be tolerated, and if it persists the members will simply withdraw their support of the bank guilty of such practices...

"Pastor Weaver and the board and staff of CBG are actively spreading the gospel of cooperation, collective activity and financial leverage to other cities.

"New chapters are being formed along the East Coast, and this economic movement is now moving west..."

-from "Black Churches Make Banks Do Their Bidding," page 11, Oct. 1 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

African Business Owners Try Team Approach

..."Black businesses across the nation...have joined forces to present their products in The Ujamaa Collection--an online retailer and national catalog of specialty products exclusively from black businesses. Such products include jewelry, apparel home decor, skin care, books, toys and more...

"The Ujamaa Collection is a national enterprise with most of its operations in Dallas and its administration in the Pacific Northwest. The mission of The Ujamaa Collection is to facilitate economic empowerment in the African American community by channeling more of the nearly trillion dollar black buying power back to black businesses. To do this effectively, The Ujamaa Collection provides the online shopping experience of a national retailer by displaying products in a single presentation."

-from "Black Businesses Band Together for Unique Display," page 10, Oct. 2 THE OMAHA STAR(Omaha, NE.)

U.S. Government Pressuring and Offering Deals to Get Caribbean Help in Ducking International Court Jurisdiction

..."Caribbean community leaders are facing a new test to their unity from the George Bush administration which has

been maneuvering to secure, in separate carrot-and-stick deals, extradition exemptions from their territories of American nationals who may be required to face trial for war crimes by the International Criminal Court(ICC)...

"For all the diplomatic pressure tactics from Washington, no government of the 15-member community has yet acquiesced to the demand for an extradition waiver...Some 130 member states of the United Nations have signed the treaty for the creation of the ICC. But the Bush administration stubbornly refuses to recognises the court's jurisdiction, although ex-President Clinton had signed on just before leaving the White House...A delegation representing the George Bush administration has gone through the Caribbean region talking tough to some governments about likely cuts in socio-economic and military aid, including military training, unless they facilitate the requested immunity waiver..."

-from "US Tries to Evade World Court; Testing Caribbean Unity," page 6, Sept. JUSTICE SPEAKS

More on U.S. Dealings with Caribbean Region

"President George W. Bush' recent invitation to meet some Caribbean leaders for a working breakfast is being viewed as another of Washington's attempts to divide and rule the region, as the administration seeks more bilateral agreements to counter opposition to its global politics.

"At least six Caribbean leaders were not at the meeting, leading to suggestions in the region's media that their exclusion follows from their refusal to sign bilateral agreements with Washington to exempt U.S. nationals from the jurisdiction of the International Criminal Court.

"Jamaica's Prime Minister PJ Patterson, current chairman of the Caribbean Community(CARICOM), opted out of the talks, citing a prior engagement, while outspoken leaders like Antigua and Barbuda's Prime Minister Lester Bird, Barbados Prime Minister Owen Arthur and Trinidad and Tobago's Prime Minister Patrick Manning--whose administration is seeking a closer relationship with the Chavez government in Venezuela--did not make the trip to New York.

"Those invited to talk included Guyana's President Bharrat Jagdeo, St. Lucia's Prime Minister Kenny Anthony,...Bahamas Prime Minister Perry Christie and Grenada's leader Keith Mitchell...

"...Vaughan Lewis, a lecturer at the Institute of International Research at the University of the West Indies(UWI) ...recalled that the region had appeared divided on issues of off-shore banking raised by the Organization for Economic Cooperation and Development(OECD)...Another divisive issue was the region's position on the Iraq war, when some states,...claimed that since some of their nationals might be fighting in Iraq, they would have to show a certain degree of sympathy...

"On July 1, Washington suspended military aid to a number of Caribbean states, including Trinidad and Tobago, for not entering into bilateral agreements to exempt U.S. nationals from the jurisdiction of the ICC...

"The region has much at stake. Washington has provided considerable financial assistance to the mostly island states, mainly through its Caribbean Basin Initiative(CBI) under which garment producers, for example, are able to export their products duty-free into the U.S. market...'The U.S. has already divided the Caribbean Basin Initiative sub-region by offering the Central American countries an FTA(Free Trade Agreement) separate from the proposed Free Trade Area of the Americas(FTAA)', Mr. Lewis said, noting that Central America backed Washington in its war against Iraq..."

-from "Washington is Accused of Divide and Rule in Caribbean," page 14, Oct. 7 THE FINAL CALL(Chicago, IL.)

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As African men, we commit ourselves
to respecting ourselves and each other;
to respecting African women;
and to respecting our children and youth,
and giving them proper guidance.

TRIBUTE

In Loving Memory of My Homey/Friend, James White Jr./Nation

[Editor's note: James White Jr./Nation was born on February 9th., 1977 and passed into the world of our ancestors on September 8th., 2003. May his spirit be at rest in our ancestors' company.]

There are a lot of things that I would like to express about Jamie; but words cannot fully express the way I feel about him; so, with all due respect, I will do my best to honor him in words and spirit.

I have known Jamie pretty much all of his life and have known his family for many years as well. I remember seeing him in the neighborhood with his friends--Alton, Roland, Quincy, and a few other neighborhood kids. I didn't know him then but knew of him. It was many years since then before I was blessed to see him again, in here. I wasn't glad to see him in this environment. But I do know he was glad to see me. Out of all the housing units Jamie could've been put in, he wound up in the same one I live in. We hugged and talked briefly and I took it upon myself to look out for Jamie in every way possible.

Since I've been incarcerated, I've been educating myself in regards African cultures, African spiritual concepts, and related areas of study. I have been a member of the Harambee Afrikan Cultural Organization here at the institution for quite sometime and I am a participant in the Temple of Ma'at(ancient Kemetic /"Egyptian" spirituality), where we learn of truth, justice, righteousness, and balance. So when Jamie came into the institution, this was my chance to give back to a young brotha from my community. Never did I think I would learn a great deal from him about life! I got Jamie moved into the cell with me, and, that first night, we sat up and talked to get to know each other. We talked about our past, the present, and our aspirations for the future. It was then that I realized how sharp this young man was and how he truly he wanted to change his life and seek knowledge of self and his ancestors. He wanted to learn about traditional African concepts of

spirituality and did just that. As the days passed, he began to get acquainted with people and the Muslim community here. To my surprise, he was very knowledgeable of the Arabic language and came to be relied upon by the Muslim community to do the call to prayer, and he attended Jumah and Talim services.

I asked Jamie if he would attend one of the meetings of the Harambee Afrikan Cultural Organization. He came and never missed a meeting after that. He also attended Ma'at study sessions and services with me and was so interested in learning that he never missed any of these sessions either.

In short, he began to discover the beauty of and the contributions that have been made by African people. He was studying intensely, on a daily basis, reading four to five hours per day. The more he learned, the more interested he became in the knowledge. He was so amazed to learn that Kemet("Egypt") was an African civilization and that the basic spiritual concepts that exist in monotheistic religions were borrowed from Kemet.

In his studies, Jamie was not only learning about the contributions Africa had made to the world, but also about the destructive roles outside forces had played in Africa's later history. Because he began to understand the roles played by European colonialism and Arab incursions and conquests, as well as the roles played by Christianity and Islam, Jamie moved away from Islam.

My brother knew that our ancestors had their own systems of spirituality and that, when our enslaved ancestors were brought to these shores, they were stripped of their African names, their traditional spirituality, and other aspects of their African cultures. He learned about and took part in libation to our ancestors, looking up to them, respecting them, valuing what they stood for and put their lives on the line for. He knew that libation signified our connection to the earth and to the continent of Africa. In libation ceremonies, he would reverently invoke the spirits of Sadie White, Bob Marley, Haile Salassie, Marcus Garvey, Sojourner Truth, and many others.

I want everyone to know that Jamie did not waste his time

in here. He was positive and he was on the sacred mission to "know thyself." He was transforming himself from "black" malehood to **African manhood.** He expressed to me the love he had for his family members and for others who were standing by him. He expressed the desire for the members of his family to grow closer to each other, to become more unified.

Despite his serious asthma condition, as well as his imprisonment, Jamie was not walking around feeling sorry for himself. Nor did he blame anyone for the situation he was in because he took responsibility for his actions and the choices he'd made. He knew that he had work to do within himself.

The brotha was a fighter, a survivor, and he always had a smile on his face. He stayed positive and didn't engage in vain or negative conversation. I will never forget how kind, loving, vibrant, intelligent, and strong he was. I will never forget his smile, his laugh, and the inner beauty he possessed. Jamie is not dead and he will never be dead because he will forever live in my heart and mind and in the hearts and minds of others who love him. He was a free spirit and a kind soul, and there's no doubt in my mind that he is with the Most High God.

I would like to wish all of his family my condolences and I am confident that, if he could tell us how he wants us to remember him, I think he'd say we should dry our tears and smile. Rest in peace, my Brother Nation. I love you and you'll always be with me.

-Chuma

BACK IN TIME

Nanny's involvement in the First Maroon War, dating from approximately 1724 to 1739, was crucial, and many credit the Maroons' ability to survive the British attacks to the brilliance of Nanny's strategies...her use of the 'abeng', her development of the art of camouflage, and her contribution to the development of guerrilla warfare in general...

'Abeng' is an Akan word meaning 'horn'. To the Maroons of Jamaica, the abeng is a cow horn with a hole drilled on one end which, when blown, produces a variety of sounds, used for communication...The abeng was like the African talking drum, and was used to carry a vast amount of information through various sounds, over long distances. A hornblower could inform the others, for instance, about the direction of approach of the British, the number of people at their regiment, how they were armed, etc. The message would be transmitted through a relay system until it reached the town...This vital instrument would convey complex sets of information, over long distances, without the enemy being able to understand what was being said...

According to oral historians, Queen Nanny set up her sentinels in the Blue Mountains on three hills: Abraham's Hill, Pumpkin Hill, and Watch Hill...

With the use of the abeng, the Maroons were then able to prepare themselves for an attack six hours before the British forces arrived in Moore Town...they were able to plan ambushes as the British made their way up the narrow mountains paths leading to the Windward villages. British written history recounts time and again how the Maroons staged incredible ambushes, catching the Empire's forces completely unawares and decimating the attackers...

In addition to her use of the abeng, Queen Nanny developed a highly sophisticated system of camouglage for her soldiers. While the British came crashing through the forests and jungles, dressed in heavy black boots and bright red coats, the Maroons were able to camouflage themselves as trees while moving through the forest making very little noise. Oral history recounts that Queen Nanny covered

soldiers with branches and leaves and then had them stand das still as possible along the paths that the British would be taking. The Maroons developed amazing breath and motion control...Major Charles Aarons relates that the Windward Maroons developed the art of camouflage to such an extent that a British soldier would come to a clearing and hang his coat on what he presumed to be a tree, until that tree suddenly came to life and chopped his head off...

A crucial part of the guerrilla warfare that Queen Nanny devised was the training of her troops in the art of well-planned and effective ambushes...Another strategy they employed was to construct their towns with only one narrow mountain path leaing up to it, so that the British soldiers could approach only one at a time in single file...A small group of Maroons could inflict heavy damages on a large corps of British soldiers in this fashion. Not surprisingly, then, historians note over and over again that despite the fact that the Maroons were overwhelmingly outnumbered and out-gunned, they consistently had very few casualties while winning most of the battles against the British...

As an obeah woman, Queen Nanny was in close communication with the ancestors...Maroons believe that one's spiritual or supernatural abilities are a power inherited from the ancestors...As would be expected, she and her people retained these aspects of traditional African religions and customs much more than their counterparts who remained slaves on the plantations...

The spiritual side of life was very important to the Maroons; it was not separated from the other parts of life, and religion itself was ot allocated a certain day of the week for practice. It was incorporated into the military strategies, into the raising of children, and into the daily lives of the people.

Source: THE MOTHER OF US ALL: A HISTORY OF QUEEN NANNY, LEADER OF THE WINDWARD JAMAICAN MAROONS by Karla Gottlieb

ANNOUNCEMENTS

The SAN FRANCISCO BAY VIEW article on the Collective Banking Group was written by James Clingman. He can be reached through his website at www.blackonomics.com or at P.O. Box 6722; Cincinnati, OH. 45206.

For information on The Ujamaa Collection, visit the website at TheUjamaaCollection.com

Aframerican Bookstore activities: the study group, an open invitation to participate in self-help discussions, meets every other Wednesday; the Coalition Against Injustice, a volunteer community-based organization, meets every 3rd. Saturday; Sisters Book Review meets to discuss books each 4th. Saturday, from 5-7 p.m. The bookstore is located at 3226 Lake St. in Omaha. Call (402) 455-9200 for additional information on programming, etc.

A group of college students has started a college trust fund and an immediate need donation campaign for the children of Albert Tate Rucker. The Black Falcon Foundation was started by human-service students at Metropolitan Community College and now includes students from other colleges. The fatherless Rucker children(after the tragic police shooting on Sept. 11) could use food, toys, clothes and other items. Please make donations to Roberts Insurance Agency, from 9 a.m. to 5 p.m. weekdays through the end of October. There is also a trust fund established at Metro Health Service Federal Credit Union, 414 S. Saddle Creek, Omaha 68131.

Harambee Afrikan Cultural Organization meetings for the month of November will be held on Sat., 1; Tue., 4; Sat., 15; Tue., 18; Sat. 29. Our Kwanzaa program is tentatively scheduled for Tue., Dec. 30th. at 5 p.m. Our regular Tuesday meetings are from 6-8 p.m. and the Saturday meetings run from 1-3 p.m. For more information, call us at (402) 479-3379 or write to us at P.O. Box 2500; Lincoln, NE.; 68542-2500.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Mike Carr

Olotu Eko(Education Chairman) - Chuma Akinlowan

Eleto(Administrative Chairman) - Thawabu(Nate Deckard)

Akapo(Treasurer) - Jonathan "Preacher" Bolden

Akowe(Secretary) - unfilled

Akewi(Librarian) - unfilled

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa